

The Beginning of The Gospel Mark 1:1-4
Where does the Gospel begin? Matthew
we see a lineage. Does it begin with a royal
line. Luke gives us the birth of a child.

Does it begin with the whimper of a babe
in a manger? Many people start a hysto-
raphy in the town they were born in. John
is completely different and begins the gospel
in eternally past: "In the beginning was the word
and the word was with God... Where would
you place it? Here we find Mark direct and
to the point, wanting to quickly get started
and off into the life of Jesus. But it is important
to see the beginning of the Gospel. So many times
summed it up 1 Cor 15:3-4 but when we take ^{EC. must see the grandeur of history} microscope of words

I. Note the Messiah of the Beginning of the Gospel
Mark, as soon as pen comes to paper zeroes in on
his main focus: The Gospel of Jesus Christ. At
the dawn of Mark's gospel, centered on the horizon
of memory is the Messiah, the Sun of righteousness rising
A. The Timing of the Messiah - Although the
origin of the gospel, the good news of a deliverer is
anchored in the council of God in eternally past, yet
there was a day in time where the good news of
the gospel of Christ took its first step
onto the stage of time. Paul calls this
the "fullness of time" in Galatians 4:4. Jehovah
is a God that will and works out his council in this ^{Phil:11}
world. Bonhoeffer said: "History is not a random Kaleidoscope

B The Tidings of the Messiah - The Father sent the Son not on secret family business, to be done in an unseen back room, but with a public proclamation. One should always be leary of "secrets" of the Christian life. Word ^{gospel} "Glad tidings" or "good news" I read where it was used to herald the news that a King has ascended to a throne. Mark is saying that he is about to set forth the good news of Christ.

C. The Title of the Messiah - There are two titles given in this opening book to Jesus. One is Christ which means the anointed one of God, the long awaited Messiah. Then he goes on to call Him the Son of God. As having the same essence as God, co-equal, co-eternal. Mark doesn't try to explain it or excuse it he just says it. It seems as though this is foreshadowing the ^{Barro} intent of the whole book: To reveal that Jesus is God.

II. Notice the Message of the Beginning of the Gospel
Here we are looking at the beginning of the Gospel of Christ where does Mark place the the beginning of the gospel. Mark takes us not to a baby born in Beth but hundreds of years ^{before}.

A. The Message was a Prophetic Message -
He looks back to the OT prophets. I was wondering why not all the way back to Genesis 3:15. That was the first prophecy concerning Messiah. But when Malachi & Isaiah came along it was prophetic that Just

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after the counsel of his own will:

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is a process directed by the God who sees the end from the beginning.

Barnes - It is no common history. It does not recount the deeds of man--of
a hero, or philosopher-- but the doctrines and doings of THE SON OF
GOD.

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and between thy seed and her seed; it shall bruise thy head, and
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before Messiah came there would be a preparer to come. Many Jews likened him to Elijah. Mal 3:1 and chs 40:3 are the beginning of the Gospel Prophetic B. The Message was a Preparing Message - A

- In both verses there is the sense that this forerunner is going to prepare the path ahead for the coming Messiah quickly to follow.

Barclay. This was common for a King traveling through his Kingdom to send one ahead to make sure the road was smooth and clear out any obstruction before the arrival of the King. The preaching of John the Baptist was to prepare ^{people for King Jesus} + equip

C. The Message was a Proclaimed Message -

This prophetic beginning message of the gospel was one that was urgent. A message to be cried out. The word crying in vs 3 is a word that carries w/ it great emotion - to cry aloud, shout. The preaching of this herald of God was to be filled with emotion and urgency. Why is this? because it came from the heart. In that day of religious form and hypocrisy in a day of sin + wickedness this herald ^{was the message} was to

III. Notice the Man of the Beginning of the Gospel all the OT Passages of Mal 3:1 + chs. 40:3 are the beginning of the Gospel prophetic then then the moment John Baptist lifted his voice from the banks of the Jordan River was the beginning... actualized

A. A man Positioned for a Separation - Baptized in the wilderness. This is a place far removed from the multitudes + intricacies of the city. We will

native next week in US 5 that feel he came out
from all over to hear this strange prophet. This
is a picture of the call to follow Christ. The
call of salvation is not a call to a life of ease
and convenience, but a life of separation
difficulty. A life of less of the world and more of God.
B. A Man that Preached for a Humiliation -
Notice that John Baptized in the wilderness.
What does this do with humiliation. Well the
Jews would have been familiar with washings
every day. A gentile was unclean b/c never kept
the law. To become a proselyte he must undergo 3
rituals: Circumcision (convert people), a sacrifice (atone
people) and baptism (a cleansed people). John's message
called for a baptism of repentance for Gentiles + Jews. ^{Jew + Galile} _{Same pot}

C. A Man that Pointed toward a Remission -
We can be sure that from the whole counsel
of God's word that water can not remit or
forgive sin. Not even the blood of bulls + calves
can forgive sin. So what is this baptism for
the remission? oft times this word translated for
can be translated into of because of. For sins to be
cleansed in OT + NT it must be confessed + forsaken
Ps 32:5. Their sins that have been confessed ^{to Christ} and cleansed. Part
IV, Closing: Where does this grand Gospel
story begin. Matthew: Monarchically w/ Abraham
+ Luke: Physically in Bethlehem. John: Eternally in
the council of Trinity but as far as Mark: Actually w/
the audible cries of prophecy. Where did it begin in you?

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity
have I not hid. I said, I will confess my transgressions unto the
LORD; and thou forgavest the iniquity of my sin. Selah.